/138 cont'd/

Third month, fourth day. (Thursday)

164 Yüan-chiung had to get up over ten times last night because of dysentery. He cannot eat and feels so weak and depressed that it worries me. For the past two or three days my throat has been unusually parched, and today when I talk sometimes I can't make a sound. We suspect that our ailments have been caused by the impure drinking water. As the Miao live high in the mountains with
312 no streams and rivers around, all the drinking water has to be gathered from bamboo pipes in which water drop by drop is led down from the mountain tops and therefore is very dirty. We feel this is no proper place for us to stay any longer and have decided to return to Ta-ch'i immediately. But the rain has kept us from starting our
000 trip. I have spent the day in copying a number of Miao songs and legends and trying to learn the style of singing Miao songs. That the outcome of not going today was to be able to gather this unexpected material made me very happy.

527 At night the villagers gathered and contributed money and rice to have a banquet, and this was the end of the chung jen chai.

Third month, fifth day. (Friday)

000 At three o'clock in the morning I was awakened from my dreams by Yüan-chiung. He said that his dysentery was not over, and he could not hang on in this place any longer and wished to leave Ang-chi for Pao-t'ing in the morning. After some deliberation, we decided to leave here to return to Ta-ch'i first, and there we would decide whether or not to go to Pao-t'ing, depending on his condition. As our plans would be considerably affected once we left Pao-t'ing, we had to think it over rather carefully.

484 Around ten o'clock in the morning, we started to leave Ang-
[193] chi to return to Ta-ch'i, braving a heavy rain. The Miao prepared
[136] a sedan chair for Yüan-chiung, and I followed closely on foot. Because of the all-day rain mountain leeches were everywhere. How many times they climbed up my legs and filled their stomachs with my blood before I discovered them!

C 491 M [487] /44 cont./ to Ch'en-chou, Mo-yang, and Chih-chiang; the military roads lead to Kan-ch'eng, Yung-sui, and T'ung-jen; the civilian roads lead to P'u-shih and Kan-ch'eng; and the Miao roads are on both sides of the military routes, threading out in all directions so numerous that they defy enumeration. The official and the military roads are all paved with stone slabs (Illus. 20), requiring considerable construction work. The civilian roads were not constructed in a uniform way, those passing prosperous areas being much better than others. The Miao paths generally M [487] follow the contours of the mountains and require very little human labor. As to the means of transportation, travelers /Illustrations 18-26 occur on pp. 45-52/ /53/ generally ride horses C M [492] or ride in sedan chairs (Illus. 21), while cargo is carried by [493] carriers on their backs.

[482] Bridges. — The bridge in the Miao area involve considerable construction work. On important communication roads, they generally built three or five-arch bridges (Illus. 11), C [485] on which were built houses for hotels and restaurants for the convenience of travelers. Places where a river is wide and shallow are spanned by long bridges (Illus. 22, 23). Places where a river is wide and deep are crossed by rope bridges (Illus. 24). In small streams which are narrow and have sandbanks they sat up stone steps, customarily called "ho shui ch'iao /"bridge enclosing the water"/ (Illus. 25), or they build small bridges (Illus. 26) over them.

2:Ling & Ruey--75 E-5 (1933) 1947 AE5 Miao AE5

/48/

493

Illus. 21. Sedan chairs with smooth poles used by the Miao for travel.

/156 cont./

(14) Welcoming the Dragon

[782] [556] To seek the prosperity of family finances and status, the Miao make a vow to "welcome the dragon," called [ɕi⁴ zoŋ⁴] in their language. The time is any time between the ninth and the eleventh months. After the date has been selected, they start the dragon celebration about a month or half a month prior to that date. This is done by the villagers going to the host's house at night beating drums and gongs, blowing trumpets and whistling and shouting, and making a lot of noise until late at night. A [203] [602] few days before "Welcoming the Dragon," messengers must be sent to the family of the wife of the mother's brother/chiu-mu; is this an inversion of mu-chiu, "mother's brother"?/ to convey the tidings. The host personally goes to engage the services of two Miao sorcerers. The relatives /of the same clan/ in the village are also asked to come to help. For this affair they prepare three kinds of mi-pa, the thunder pa, the dragon pa, and the guest pa, and in addition, a rice dragon must be made. The thunder pa is divided into /Illus. 67 appears between pp. 156-57/ /157/ seven piles, each pile being made up of three pa, large, medium size, and small, one on top of the other. They are placed on a table outside the door. Five piles of dragon pa are placed on a table inside the main house. On the dragon pa is placed a rice dragon, on whose body are stuck three peaches made of mi-pa. On the right day Welcoming the Dragon starts after midnight. Early next morning, the host gets ready a tea tray, on which are placed two bowls of wine and two envelopes. He leads the villagers, beating drums and gongs, to the main road to welcome the maternal uncle /mu-chiu/. The host bows three times to the maternal uncle, who takes two bowls of wine from the tea tray and drinks it up, and then with the welcomers goes to the host's house. After the noon meal, the daughters-in-law of the host and the maternal uncle go together to "welcome the dragon." The mistress of the house wears a silver headdress [292] [493] [843] (Illus. 67) and an embroidered garment and skirt, and rides in a sedan chair. The maternal uncle wears a piece of black gauze on

39: Bernatzik--567 E-5 (1936-1937) 1947 AO1 Thailand
AKha A04
Miao AE5

/422 cont./

M 492 [193] [184]

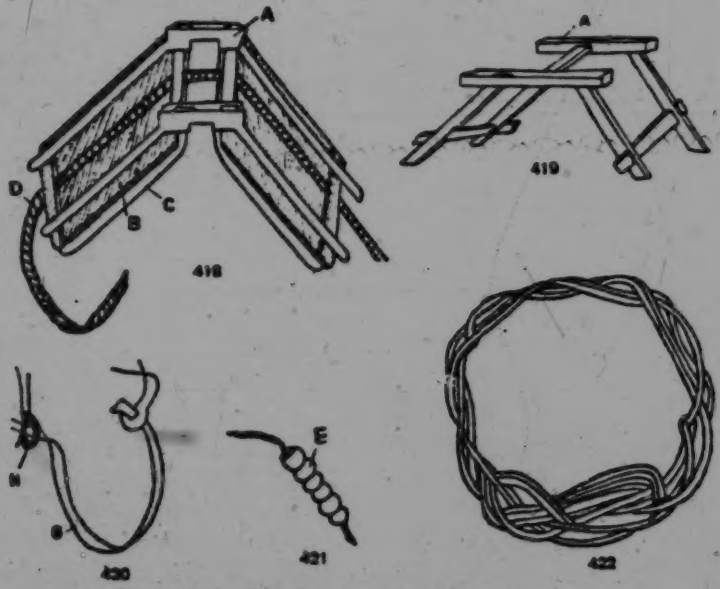
On the other hand, carts, sedan chairs, and hammocks are unknown. Occasionally cattle are also used as riding animals, but these animals play a subordinate role. The conditions in Indochina are similar, according to a description by Abadie (1).

1. Page 160.

A 492 482

Among the Akha, the use of domestic animals as pack animals is even less frequent than among the Meau. Goods are transported almost exclusively by porters who use carrying baskets with shoulder boards and forehead straps (see the chapter, "Handicrafts," Fig. 374).

M 492 [283]



Figs. 418-422. Packsaddle of the Meau.

M [285]

Fig. 418. Packsaddle for cattle. 1/20 nat. size. Fig. 419. Wooden frame of the packsaddle. 1/20 nat. size. Fig. 420. Hide strap. 1/15 nat. size. Fig. 421. Tail strap. 1/16 nat. size. Fig. 422. Stirrup. 1/5 nat. size.